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# J.S.U. April 1986 VOL. 1 NO. 1

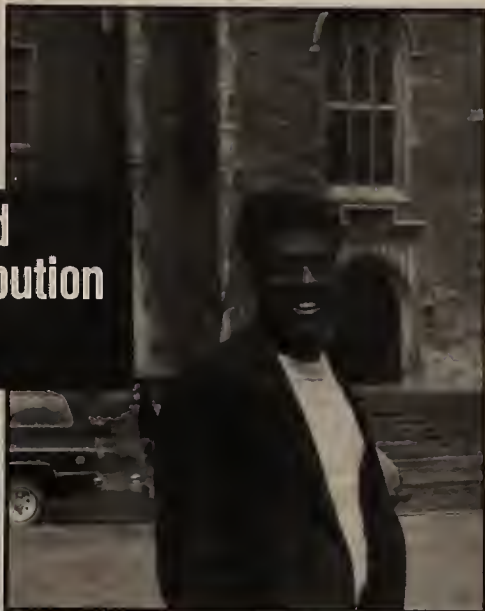
# ENQUIRER

formerly The Scribe

UNIVERSITY OF TORONTO

**Has Iggy Pitt received  
an anonymous contribution  
from Scott Winnick?**

see page 3



**Has Larry received  
an anonymous  
contribution from  
Scott Winnick?**

see page 3



**THE NEW J.S.U.?**

see page 10

**BOF: A Drinking  
Problem?**

see page 3



# EDITORIAL

As the school year comes to a close, there are many things that will be affecting our lives both here and abroad. Jewishly, the popularity of being fashionably anti-Israel and anti-Jewish, the increasing number of deaths caused by "freedom fighters" of Palestine and the continuing struggle by Ethiopian Jews will dominate the future.

At school, the continued fight to educate "stupid humour" with sexism will heat up with the brilliant printing of the "Lesbian Encounter" in *The Toke*. Look for drastic action as U. of T. tries to close Architecture, as York says it will open their own faculty. New key campus figures will rise, in the likes of Scott Winnick and Howie Cohen.

Predicted for the future, the abolition of abortion laws, overthrow of South Africa's apartheid regime, and a new Vietnam in Central America.

And while we're at it, the Leafs will win next year's Stanley Cup, the Blue Jays will go all the way and the Argos...oh yeah, Toronto will finally get N.B.A. basketball, and the U. of T. Blues will be invited as special guests to the N.C.A.A.

God Bless You All.



Editor-in-Chief Avi Hyman



Jewish Enquirer Exclusive

## SAC Services

After the first meeting of the Services Commission of S.A.C. this year, Trevor Driscoll, the Commissioner, came out with a list of proposals that should attract much attention. Individuals are asked to call 978-4909 for more information on the following list of programs:

White Water Rafting  
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Florida Trip



## 1986-1987 J.S.U. Executive

New JSU President Jeff Springer

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Social & Athletic: Debi Medzon & Dalia Lightman, Co-chairpeople  
Outreach & Membership: Julia Greenfield

## HAPPY PASSOVER

The Jewish Students' Union/B'nai B'rith Hillel Foundation would like to wish you a joyous and pleasant Passover. We have homes available for students wishing to spend the seder at homes in Toronto, as well as hand-made round shmurah matzo for purchase, tips on how to run your own seder, forms to set your chometz in your own residence, and candles to search for Chometz. As well, should you have any other questions, please give us a call at 923-9851, or drop by the J.S.U. at 604 Spadina Avenue.

The J.S.U. would like to wish you all the best on your upcoming finals, and wish you much success in all your future endeavours.

Chag kasher V'sameach.

Jewish Enquirer Exclusive

## BETH TZEDEC NUMBER ONE



Richard Shaul

A basketball team sponsored by Beth Tzedec Congregation, that was entered in the Intermediate Division of the Interuniversity League at the University of Toronto, went undefeated this past regular season on the way to a 6 and 0 record.

The team, run and organized by second year medical student Richard Shaul, was finally stopped in the semi-final playoffs by a team from St. Michael's College.

According to Shaul, the four year

old team, was ranked number one in the league on the basis of points for minus points against.

Although he was happy with this year's performance, Shaul displayed some disappointment at the playoff loss.

Beth Tzedec is the only independent (not affiliated with any college or faculty) team in the league.

Originally known as Tribble Dribble, Beth Tzedec is made up of members from University College, New College, Mads, Scarborough, Engineering and Dents.

### CONTRIBUTORS:

Leslie Aaron  
Karen G. Anthony  
Avi Hyman  
Jerrold Landau  
Paul Marchidon  
Robert Norman  
Colin Ripsman  
David Riceman  
Rabbi Moishe Silverman  
Brian Singer  
Leanne Singer  
Jeff Springer  
Dr. Leslie Train, D.D.S., M.A.  
Scott Winnick

### EDITOR-IN-CHIEF:

Avi Jacob Hyman

### EXECUTIVE

### PRODUCTION EDITOR:

Karen G. Anthony

### EDITORIAL ADVISOR:

Leanne Singer

### RELIGION EDITOR:

Jerrold Landau

### PRODUCTION & LAYOUT:

Kim Lee Kho

### Volume 1, J.S.U. Number 1 ENQUIRER FORMERLY The Scribe

The J.S.U. Enquirer is a monthly publication of the Jewish Students' Union/B'nai B'rith Hillel Foundation at the University of Toronto. All articles, features, cartoons, graphics, poetry, photographs, fiction and letters are solely the responsibility of the authors or artists, and do not necessarily reflect the official position or opinion of the editors, staff or publishers. All editorial is the sole responsibility of the editors.

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The J.S.U. Enquirer provides a forum for the coverage of issues and events concerning the Jewish student and young adult community, and welcomes all articles and letters (and fantasies). Submitted materials become the property of The J.S.U. Enquirer and will not be returned except by prior arrangement. The editors reserve the right to edit submissions for length and grammar, but not content.

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Printing funded by the Students' Administrative Council (S.A.C.)

Colin Ripsman

The *J.S.U. Enquirer* interviews The Honourable Larry Grossman, leader of the opposition, on current issues...and J.S.U.

**J.E.:** The party has recently been through two tough leadership campaigns. The feeling was for your first talk as leader would be to "mend the fences" in the party. Have you been able to unify the party?

**GROSSMAN:** I have lots of problems in the party. Unity is not one of them. The party has been terrific since the convention. The party went through a tough time and somehow subconsciously decided to give the candidate of their choice their best in the convention, but after the convention, it would be done and we'd now get onto the next stage.

**J.E.:** Do you feel that the current downward trend in the popularity of the federal Progressive Conservatives will adversely affect the popularity of the provincial Progressive Conservatives?

**GROSSMAN:** Well, I think my fortunes affect them and vice-versa. To the extent that we're behind here, obviously that does not help the current problems that the party is having. But I think that the federal Conservatives are turning it around and improving and I think we'll benefit.

**J.E.:** The U. of T. P.C.s (University of Toronto Progressive Conservatives) were strongly behind you in both campaigns. To what do you attribute this?

**GROSSMAN:** I don't know. I spent some time getting to know them. I remember one of the

## Looking for the Law of Return: Grossman in Opposition



earliest meetings I had in the second leadership campaign was quite a good event at U. of T. We must have had about a hundred people there. And it was a very hot day, oh, in late September, so I made the investment there. I gave the people a chance to get to know me and secondly, I also gave them a chance to work in a major way in a campaign. It wasn't a token effort. I wasn't there just to get the three delegate votes, but really, to get quite involved in the senior levels of the campaign. Many people were excited by that prospect.

**J.E.:** Do you support the funding of separate schools?

**GROSSMAN:** Yes, we support the decision Mr. Davis made in 1984.

**J.E.:** Do you then also support the funding of private religious schools?

**GROSSMAN:** I think prudently all of the political parties are going to have a look at that issue after the

separate school funding has been implemented. It's going to cause great stress on the system, and I think we would all like a chance to look at the system as it stands after the full funding is instituted.

**J.E.:** So you would not consider, from the outset, a plan where all schools would be funded?

**GROSSMAN:** Well, clearly we did because we appointed the commission to study the issue. It was recently reported. We appointed that (the commission) in good faith because we thought the option could be worked out. The Liberals of course said no to it before the report came in. The landscape has changed since we appointed the task force. It's changed to the extent that obviously there is a great deal of unrest in the system as a result of the separate school funding and candidly in the way we handled it. There is now a lot more uncertainty with regard to the success in how it was implemented,

the pace and the impact. There is also a lot more fear out there. There is fear out there about the ability of the school system to survive. Parents worried about, you know, seeing a high school currently with 1100 students and a lot of programs, reduced down to 500 students with fewer programs. There will now be fear if we take the next step that 500 enrolment will go down to 350 and cause the school to be closed.

Now we don't know yet. That fear could be misplaced. The government, if it does a little better job than to date, might find a way to maintain the programs, and stop the breakdown of the public school system. But that fear is a very real fear. To that extent the landscape has changed greatly. It just means that in taking the next step, it can't just be taken. A lot more homework must be done.

**J.E.:** What are your views on extra billing?

**GROSSMAN:** Well, as you know, I am opposed to the ban on extra billing. I think it's patently wrong, and I think that the way the government has approached the problem has caused enormous problems through the system. Only three or four percent of the public is extra billed in the course of a year. When doctors extra bill, statistics will confirm, extra bill about 23% of the time. You know, when a doctor is sitting there choosing to bill one patient out of four, it's highly unlikely that the doctors pick on the poor, the disabled or people on welfare to extra bill. Nonetheless, there are going to be some problems. I guess our main approach is sure there's a problem out there. It's a very small one. Why don't you sit down and work

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## Mark Greenberg Talks

The *J.S.U. Enquirer* discusses Camp Ramah with BOF, the Waterfront Director.

**J.E.:** What is Camp Ramah?  
**GREENBERG:** Camp Ramah is a Jewish educational summer camp for children, ages nine through thirteen.

**J.E.:** What does Ramah offer to university students?

**GREENBERG:** It provides a source of employment when it's difficult to get a summer job in the city. But even more so, it provides an opportunity for university age individuals to experience Judaism and pass on knowledge to campers.

**J.E.:** What are some of the activities at Ramah?

**GREENBERG:** A full waterfront (swimming, waterskiing, sailing, canoeing, tripping), landsports, arts and crafts, drama and an educational component that you don't get at other camps (Hebrew and Judaic studies).

**J.E.:** How does Ramah affect the social life of its staff?

**GREENBERG:** It provides a forum for meeting people your own age from all areas of Canada and the United States.

## Pitt's Pledge: More SAC★tivity

*A Brief Talk  
with Iggy Pitt*

### Jewish Enquirer Exclusive

The *J.S.U. Enquirer* discusses roles, clubs and racism with the new S.A.C. President.

**J.E.:** What do you see as S.A.C.'s most important role for the future?

**PITT:** The most important role is improving student life on campus. And while this is a broad area, the concept of issues are important. Things like underfunding and quality education. Also being services oriented and making university life fun, not just academics. These would be tangible ways of improving student life.

**J.E.:** As the President of S.A.C., how do you see the role of campus clubs?

**PITT:** Campus clubs are a way of getting students involved in something they are interested in. They provide an avenue for thoughts on issues important to their lives, particularly for commuter and day students. Campus clubs go a long way to reducing alienation.

**J.E.:** Do you have any special plans for the problems of commuter students?

**PITT:** Our events are for any student, such as sports events or bands on campus. However, regarding timing, we do keep in mind that some students don't live downtown, so for example, pregame football parties start early.

**J.E.:** Regarding racial or religious disputes among the students (or

would you handle it as President how would you handle it?

**PITT:** It's hard to say, because each case is so different. Often, it may deal with Governing Council which controls University policy. As far as S.A.C. is concerned, we have to ascertain what we feel is wrong and right, and if any of our policies have been broken, or whether we should form policy. It may be sent to some committee to suggest S.A.C.'s actions.

**J.E.:** What policies do you have?

**PITT:** There is a freedom of speech policy. Any person prevented from speaking should be invited back. While there is no formal policy on who S.A.C. invites, generally no one overly sexist or racist is invited.

# GROSSMAN

Cont'd from page 3

out a very small solution, instead of changing the entire health care system into the British health care system.

J.E.: What type of adjustments are you proposing?

GROSSMAN: Oh, we've proposed several. A system where seniors, people on OHIP assistance, people on welfare, would not be extra billed. A system where perhaps patients would be given a right to obtain all services at an optimum rate as opposed to judgement made by the doctor if you can have them at an optimum rate. Turn it around. Instead of taking away doctor's rights, confer a right on the patient. Further to our suggestions, there have been many other suggestions put forward in front of the committee, by other groups. But the government really doesn't want to hear other ways to accomplish full accessibility. They only want to abandon extra billing.

J.E.: What solution would you suggest to the problem of underfunding at our universities?

GROSSMAN: Well, a couple of things. We did what every government had to during the recession. This was to try and tighten our belts as much as we could. Everywhere...colleges, universities, hospitals, school boards, roads, everywhere we have large transfer payments, we tried to get our taxpayers through the recession, by keeping the transfers reasonably tight. Was that the right policy? All you can say is our taxes did not skyrocket as a result of the recession. We didn't take so much out of our economy that we had massive bankruptcies and an inability to recover from the recession. 'Our Institutions did not close, we did not have a single cutback of social services, and we kept our deficit under control. Now, I believe, under all those measures, we prudently tightened the belt on our business interests to get

through the recession. Coming out of the recession, Ontario's economy rebounded the strongest of all of Canada.

That had to indicate we were doing a lot right in terms of that strategy. I was Treasurer during part of that time and I was Treasurer during the first year that we came out of the recession. I don't think the universities remember or want to acknowledge the fact that inflation in that year was 4.7%. My transfers were 6.5% to the universities. That is quite a significant increase, and that was not an accident. Our post recession strategy was this...having tightened the belts during the recession, use the extra revenue to get into recovery, to get money back to these institutions to recover. Unfortunately, let's be quite clear, the first set of transfer payments put forward by the new government has gone against that strategy. Notwithstanding their options, fundamentally transferred less than the rate of inflation to the universities.

The Bovey Report said that there was indeed a need for more money in the universities. It said that further government funding was needed, not cutbacks, but that in addition, there was so much money needed that increasing tuition might be appropriate.

J.E.: What did you study as an undergraduate at the University of Toronto?

GROSSMAN: Not surprisingly, Political Science and Economics.

J.E.: Were you involved in any campus organizations?

GROSSMAN: The Progressive Conservative Club, and a number of social clubs.

J.E.: Did you make contacts back then that helped you with your political career?

GROSSMAN: As it happens, I did, but that was almost an accident because the club (U. of T.) Progressive Conservatives) was not nearly as active then as it is now. In other words, when I say it was an accident, it was that the club then was effectively only twenty or thirty people, but as it happens, those people were really quite good people, and turned out to be quite important to me later on.

J.E.: Do you have any memories of Hillel/Jewish Students' Union back then?

GROSSMAN: Yes, I do. More general than specific. It was certainly active then. It was a time, I suppose, when political activism was overtaking campuses. By 1962-1964 there was beginning to be a massive explosion, all coming out, like the civil rights movement. You'd walk through the lobby of Sid Smith or U.C., and there'd be dozens and dozens of desks set up with pamphlets being distributed, with competitions for attention from the students. Hillel/J.S.U. was always there and active. It was, I suspect, but I don't know for sure, a bit of a trying time for Hillel/J.S.U. in that there was lots of competition. But they did quite a good job during those years.

J.E.: Were you involved in Hillel/J.S.U. activities directly?

GROSSMAN: I remember being around there several times. You'd have to understand, we looked upon three years of General Arts as a pleasurable time, when making contacts and having a modest amount of fun were the order of the day, before law school. It is more fun then law school. I guess I had a premonition of hard work and tough times to come.

J.E.: If an election were called tomorrow, what would the Progressive Conservative party see as the main issues to be raised?

GROSSMAN: We'd certainly be talking of the government's mismanagement of the health care field. They are also a massively left-wing interventionist government. We would surely be talking about the long term impact of the economy of this.

J.E.: Do you attribute this left leaning to the pact Mr. Peterson made with the N.D.P.?

GROSSMAN: I thought at the start that that was the case, but as time goes by and I observe the government, I now deduce that Mr. Peterson is really quite comfortable with that stuff. You know, you get a sense, when you are in the Legislature for ten years, when someone is tired of doing what he has to do and when someone is doing what he likes to do. It's quite clear that they've fallen right into the pattern. I think they've gotten high on their own press releases and press clippings. They are now believing that left-wing politics is good for them.

J.E.: So you feel that it will work against them in the next election?

GROSSMAN: Well, the Ontario population certainly spoke out against right-wing politics in the last election. I think they are equally averse to extreme left-wing politics.

J.E.: It seems that you see your party as a more central party.

GROSSMAN: We always have been.



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When we think of Pesach, we think of a festival that celebrates certain very significant events in the early history of our people. This is certainly correct, however there are a few interesting passages in the Haggadah which imply that Pesach is more than just a mere rehearsing of ancient history. At the beginning of the Maggid section of the Haggadah, just after the four questions, we are told that "We were slaves unto Pharaoh in Egypt, and the Lord our God brought us out from there with a strong hand and an outstretched arm. And had the Holy One Blessed Be He not brought out our forefathers from Egypt, then we, our children, and our children's children would have remained enslaved to Pharaoh in Egypt."

This statement is very curious, since we all know that Egypt is no longer ruled by Pharaoh, but by Hosni Mubarak. Certainly, the Jewish people would not have remained enslaved in Egypt for over three thousand years. Wars and revolutions take place, and it is very likely that the slavery would have terminated by some historical event or another.

This statement appears at the beginning of the Maggid section, before the retelling of the history of the Exodus. Toward the end of Maggid, once the story is finished, and just before we begin praising God with Hallel, another equally fascinating statement is made. "In every generation and generation, a man is required to see himself as if he had actually gone out of Egypt." It is easy to understand the Exodus

# DIVREI TORAH

## Exodus Enquiry

Jerrold Landau

from a historical perspective, but it is very difficult to see it from a personal perspective.

Both of these statements indicate that Pesach has more than just historical significance. Had the Exodus not occurred in the fashion that it did, the slavery would have terminated somehow or other. We would certainly not now be building pyramids for Hosni Mubarak. However, the Jewish people would have never emerged as a unique people, but rather, they would have never absorbed into the culture around them.

The Exodus experience of Pesach was not complete in itself,

although it marked the physical redemption of the Jewish people. Pesach is not a complete entity in itself, but it is intrinsically connected to the Shevuot festival occurring forty-nine days later. We are commanded to count the days from Pesach to Shevuot. At Shevuot, when we were given the Torah, the Jewish people as a holy nation dedicated to the service of God came into existence. This event marked the spiritual redemption of the Jewish people, a redemption that would not have occurred had the slavery been terminated solely by historical factors.

Although we ourselves would not

be in physical slavery to Pharaoh at the present time had God not taken us out of Egypt, we would still be enslaved to the godless ideals symbolized by Pharaoh.

We can now see that the freedom symbolized by Pesach is not only freedom of the body, but also freedom of the soul. Therefore we can appreciate that we must all strive to attain this level of freedom. According to the Haggadah, in every generation we are obliged to see ourselves as if we had left Egypt. Every person is influenced by factors which might enslave him. We get carried away with our school work, our jobs, our pursuits of money and pleasure, and we often fail to place our priorities in perspective. Along comes Pesach once a year, and reminds us that our commitment to our People, its history and its Torah should be of prime concern.

Since it is not enough merely to retell the story of the Exodus, we are required to perform certain actions to help us internalize the message of Pesach. In particular, after telling the story at the Seder we are required to consume Matzah and Maror. The Matzah symbolizes two things. It is called "lechem oni", the bread of affliction, that our forefathers ate when they were slaves in Egypt. It is for this reason that we break the middle of the three Matzot in half. A slave generally does not eat from a whole loaf of bread, but he only has time for a broken piece of hard, tasteless Matzah. Aside from its connotation of slavery, the Matzah is also the bread of freedom. It is the first food that the Jewish people tasted of after their liberation. The slavery terminated with such miraculous haste that there was not time to prepare proper food.

Aside from the symbolic value of the Matzah and the Maror, we eat them because they are expressions of divine will. In the final brecha over the Maggid, just before the second cup of wine, we thank God for bringing us to Pesach night so that we can have the opportunity to eat Matzah and Maror. It is stated in the Torah "because of this (i.e. the Matzah and Maror lying before us at the Seder) God did this to me



A fifteenth-century seder in Germany.  
From HERITAGE: Civilization and the Jews.

# Dr. Leslie Train's Syndicated World of Jewish Teeth

## (Last in a series)

Dr. Leslie Train, D.D.S., M.A.

In preceding articles, I have underscored the importance of good sound teeth and meticulous oral hygiene in the texts of the Bible. I've explored the world of dental surgery in the Babylonian Talmud as regards lancing dento-alveolar abscesses on the Sabbath. As this is the last in the series of articles, I shall try to select some dentally-related oddities called from later Jewish works and traditions which I find fascinating, and which I hope you will find too!

I shall first examine a passage in the Targum Yerushalmi and Targum Jonathan, two very late Aramaic midrashic expansions to the Book of Genesis.

In Genesis 33.4, The Hebrew words for "Esau kissed Jacob, and they cried" is expanded to "Esau fell upon Jacob's neck and tried to bite him. Esau cried because he chipped his teeth (Targum Jonathan: he loosened his teeth) and Jacob cried because his neck constricted (became hard as ivory, or tooth). Esau didn't have a dental plan, and so returned to his regular dentist in Seir. This is the first case of a tooth for a tooth (or-tit for tati)

Moving up to near-modern times, Jews in parts of Poland in the last century (no one I've spoken to in this century claims to know anything about it) had the following recipe for curing a tooth-ache: take one apple, spear it onto a lulav (palm frond from Sukkot), rest it over an open fire, and *es, kinderlach, es!*

Let me know how it works out (from *Kenner's Folk Lore of the Teeth*).

As Passover is fast approaching, my test examples will be related to that holiday. In the Haggadah, there is mention of a very strange pedagogical phenomenon. When the "wicked son" offers up his remarks at the festive seder table (itself a model of civility and decorum), we are instructed by the Rabbis to punch him in the mouth in order to loosen his teeth. No one has put forth a satisfactory explanation for this strange behaviour. No one, that is, until yours truly discovered the reason, after much exhaustive research.

You see, his "question" is a direct quote from Exodus 12.26 in that section, Moses details how end when a sheep should be slaughtered to be eaten at Passover. The entire pericope deals with the festive Passover

seder meal. By being "wicked", and shutting himself out from the general body, he receives his "just desserts" - with loose teeth, he won't be able to eat the dinner!

Lastly, a word or two about your dentures over Passover. Imagine, if you can't put a chomel's spoon or fork in your mouth for eight days - can you continue using your chomel teeth?

Fortunately, the Rabbis have ruled that as dentures are deemed a prosthesis, like an artificial limb, or other body-part replacement, they can be used over Passover, as long as certain measures are taken (not using them for one day before Passover, a special cleaning, etc.)

Certainly, there have been those who felt it safer to have a new set made for Passover. Personally, I think this is the best thing to do. But then, so does every other dentist...

One final word on kashering mouths for Passover...the way my father does: out the homemade horseradish at the seder, you'd think he was trying to ensure oral pesachdikeit by searing our poor palates and sinuses. What we don't finish, we send down to NASA.

Have a Happy and Kosher Passover!

continued on page 6



## Letter from Olympian

The following is a message received from Roger Jackson, President of the Canadian Olympic Association:

"The events in Munich thirteen and a half years ago were a devastating tragedy perpetrated by individuals whose actions were in stark contrast to the values of international brotherhood espoused by the Olympic movement. As tragic as those events were, it is a tribute to the human spirit that the movement did not perish along

with those who lost their lives. Our ideals survived even in the face of such an outrage. It is appropriate that those who continue to accept the principle of fair and peaceful competition today should receive the "Competition in Peace Award" in memory of the people who died in Munich. My colleagues and I salute the B'nai Brith Hillel Foundation and the University of Toronto for creating this award, and extend our warmest congratulations to Daniel Fedder as its worthy first recipient."

## Memorial Award Presented

Rabbi Moishe Silverman

On April 2, after almost two years of negotiating and planning, a program dream became a reality.

The first award on any campus in Canada or the United States was presented in memory of the eleven Israeli athletes killed at the 1972 Olympics. I was asked personally by the Chairman of the Department of Athletics and Recreation, Gb Chapman, to give a brief explanation of that award and make the presentation.

The Commonwealth Ballroom of the Downtown Holiday Inn was packed with students and guests. The President of the University of Toronto, Dr. George E. Connell spoke and then presented the Silver T Awards to athletes who excelled in their field of sport. I was then called upon to speak and present the special award "Competition in Peace". The Master of Ceremonies read from the specially prepared program book the award and the winner's qualification and achievements. He then handed me the microphone to address the ex-

cited and boisterous audience of over five hundred students and distinguished guests.

It was a very moving time in my career. I have spoke many times to large and small groups, however, as I began to speak I sensed that the audience was totally responsive to what I was saying. When I read the letter from the Israeli Ambassador to Canada, the Honourable Eliahu ben Hori, and the telex from Roger Jackson, the President of the Canadian Olympic Association, you could hear a pin drop. At the conclusion the applause was vigorous. This indeed was a special event and one could sense the audience felt and respected this distinguished award as something very special as was their response to first recipient, Danny Fedder. The "Competition in Peace" award will be presented annually at the University of Toronto Athletic Awards Banquet. It is my hope that the other universities in both Canada and the United States will do the same.



## The Award/The Winner

The Competition in Peace Award is funded by the B'nai Brith Hillel Foundation/Jewish Students' Union of the University of Toronto in memory of the eleven Israeli athletes murdered by terrorists at the 1972 Olympics. It is to be awarded to a full-time student who has achieved a cumulative B average or better, has excelled in intercollegiate, national or international athletic competition and has demonstrated good sportsmanship and an active in-

volvement in humanitarian services.

The first ever winner is Danny Fedder, who is a graduating student in the Faculty of Dentistry and a member of the Varsity gymnastics team as a competitor and manager from 1981-1986. Fedder has been a CIAU All-Canadian four times and four time CIAU medal winner (including two golds in 1986). Fedder represented Canada at the 1981 and 1985 Maccabiah Games and the Pan-American (1983) Maccabiah Games.

## Divrei Torah cont'd from page 5

when he brought me out of Egypt." (Exodus 13:8). We were brought out of Egypt so that we would be able to fulfill the commandments of the Torah. This seems to be circular logic. We eat Matzah and Maror to commemorate the Exodus, and the Exodus occurred so that we would be able to eat Matzah and Maror. The message from this is that it is not sufficient to perform the Mitzvot merely because they seem to make sense, for if that were the case, one could say that he has no need to eat Matzah and Maror since he can recall the events of the Exodus well enough without such symbols. We must also do the Mitzvot because we recognize that they are expressions of God's infinite wisdom, and they have aspects about them which are beyond full human comprehension.

The two major characteristics of Pesach are the presence of Matzah along with the absence of Chametz. Chametz and Matzah are really very similar, in that they are both mixtures of flour and water.

The only difference is that the Chametz has been allowed to become leavened. The Rabbits give a symbolic interpretation of the meaning of Chametz and Matzah. Chametz, or leavened dough, is puffy and full of air. It symbolizes the evil inclination and arrogant characteristics of man. Before Pesach, we go to great lengths to remove all traces of Chametz from our homes.

Likewise, we should go to great length to remove all spiritual Chametz from our hearts. Matzah, on the other hand, is flat and unassuming, symbolizing the modest personality traits which we should strive to achieve. However, it is also very hard and tough, symbolizing the persistence of the Jew in clinging to his traditions throughout the centuries of persecution. The symbolic lesson of the Matzah is that we should strive to eliminate unpleasant personality traits, and that we should be proud of our historic legacy.

Chag Kasher Vesameach!

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# Jews Under Islam: Part II

The Archangel Gabriel.  
From HERITAGE: Civilization and the Jews.

## Paul Marchildon

The discrimination encountered by Jews continued well into the nineteenth century.

During the nineteenth century the de facto conditions of Oriental Jewry changed little. Eyewitness accounts from the 1800's and 1900's vary little from those already quoted. It should be kept in mind that all reports are from people who shared neither place nor time, nor in most cases, national origin.

During this period, the legal status of Jews did improve somewhat, but this was mainly due to pressures applied to the Ottoman government by European powers. "It took some forty years to implement the reforms...in Turkey itself, 'in the Arab provinces of the Ottoman Empire, the decree (Khatt-i Sheri) went almost unnoticed and, in any case, had little practical effect." In spite of their ineffectiveness, the Ottoman reforms were exceptional in that they had within them the concept of equality for the *dhimmis*' previously "the more enlightened rulers or lawmakers passed certain *hadiths* (laws) to ameliorate the *dhimmis*' condition without, however, ever approaching the concept of equality among men."

The emancipation of Oriental Jewry differed in degree and date depending on the region. Hence in the 1850's the *hizya* was abolished by the Ottomans (although it was replaced by the *bedel-i askeri* or military substitution tax) whereas in Iran it stayed in effect until 1925, when Riza Shah Pahlavi completed the *de jure* emancipation of non-Muslims. Even within the same political entity, the emancipation of Jews was uneven "...at the end of the nineteenth century, the Jews of Meknes could own the houses in which they lived and were allowed to visit the Moslem city without being forced to walk barefoot, but further south, Moslem overlords had changed little, and the Jew was little better than a slave. In Marrakesh, the Jews were compelled well into the twentieth century to wear a blue white-flecked karchief on their heads and to walk barefoot, hugging the walls, when they entered the *medina* (Moslem quarter)."

The brightest lights for Oriental Jewry came from two sources outside of Islam: the Alliance Israelite Universal and European Imperialism. The AIU was founded by French Jewry in 1860. It built schools to educate Jewish children and defended the interests of Jews in more oppressive societies. (French Jewry had been emancipated in the 1790's). When French troops entered Algiers in 1830, "among the masses of the Jewish population throughout Algiers, joy knew no bounds. The Jews who were in the streets knelt down and kissed the hands and feet of the (French) soldiers..." European invasions and diplomatic

pressures greatly improved the status of the non-Muslim masses.

In 1833-84, the French spy, Captain Charles de Foucauld, travelled through Morocco disguised as a rabbi. He wrote, "The Jews of the Bled Siba are no less despicable, but are more unfortunate. They are attached to the soil each one with his own Moslem seigneur whose private property he is. Bled white without restraint...they enjoy security neither for their person nor for their belongings...The *sid* (lord) protected his Jew against strangers as someone would protect his own property...If the Moslem was wise and thrifty, he took care of his Jew, never taking more than the interest on his 'capital'...If however, the *sid* was headstrong and a spendthrift, his Jew led an utterly impoverished and miserable existence, unable to earn a cent that was not immediately snatched away. Then his children were taken from him, and finally he was himself put on the market...One could see villages where an entire quarter lay deserted: the astonished passer-by learned that here there was once a *meillah* and that the *sids* had one day...stripped the Jews of everything and expelled them..."

William Shaler, the U.S. Consul in Algiers from 1816-1828, wrote: "Independent of the legal disabilities of the Jews, they are in Algiers a most oppressed people; they are not permitted to resist any personal violence of whatever nature, from a Mussulman; they are compelled to wear clothing of a black or dark colour; they cannot ride on horseback, or wear arms of any sort, not even a cane; they are permitted only on Saturdays and Wednesdays to pass c. the gates of the city without permission; and on any unexpected call for hard labour, the Jews are turned out to execute it (...). On several occasions of sedition amongst the *Janissaries* (soldier-slaves), the Jews have been indiscriminately plundered, and they live in perpetual fear of a renewal of such scenes; they are pelted in the streets even by children..."

These observations are repeated by independent observers in the Islamic countries from Morocco to Iran. In summing up such reports in Egypt, Prof. Jacob Landau writes: "A generation after Lane and Clot-Bey, Moritz Luthke reports a similar attitude towards Jews saying that they are under the heavy and rigid censure of public opinion in their lives and work and meet with great hostility...This theme is constantly repeated in various forms. For example, it is interesting to note that even the *fallahin*, the Egyptian peasantry...certainly did not know many Jews at close quarters, but nevertheless would revile them. The animosity some Muslims felt for the Jews incited them to violence, persecution, and physical assault, as in 1882..."



Robert Norman

The anonymous article "Province's gift of tree to Israel may prompt terrorism: expert", March 17, 1986, A8 of the Toronto Star was repugnant. At the beginning of the article, Alfred Lilienthal said "the gift to the Jewish National Fund announced by Premier Peterson last week could trigger an attack against Canadians if it is plan-

ted, as planned, in Canada Park...".

His conviction of retaliation for the Premier's gift of a maple tree to Israel is explicit: "It could definitely make Canada a target..." of terrorism, he said in Toronto, the article quotes.

But who would terrorize tree planters?

Murdering tree planters is exactly the nature of modern terrorism that the Middle East has seen. It

would be a pitiful political gesture for the Palestinians and should be renounced by university groups.

Albert Lilienthal is confused about what trees and tree planting represents. For Jews and Christians, the preservation of trees in entrenched in tradition, from Chapter 20 of *Deuteronomy*, in *Leviticus* and in *Isaiah*. Somehow, to the Toronto Universities Middle East Group, and to the Arab Palestine Association, which were mentioned in the article, tree planting is a provocation of terrorism.

Let us remember and honour the late Canadian Dr. Richard St. Barbe Baker who planted hundreds of thousands of trees along the northern borders of the Sahara in the 1950's in an effort to reduce desertification. He was responsible for planting 26 billion trees in the world. This was hardly an ignoble act which merited a response of terrorism. Perhaps if terrorism is renounced by Arab-Palestinian groups, some exchange in the field of "Natural Resources" could develop between governments.

# Alpha Epsilon Pi

Brian Singer

The year 1986 marked the founding of a new fraternity at the University of Toronto. Alpha Epsilon Pi began in 1914 at the University of New York City and is now among the top fraternity organizations in North America. It has also expanded into Canada, with chapters on the Western, York and now U. of T. campuses.

The thirty founding "fathers" in March went to the University of Michigan in Ann Arbor to be initiated.

In just a period of four months, they have already donated blood at a clinic, have had a successful debut party at Club Z, and will be crossing guards at the U.J.A. Walkathon in May.

The fraternity is proud to have helped form an affiliate *Sisters of the Lion* organization. They look forward to the new 1986-1987 year with more community work, more new members and of course... more parties.

## Sheppard Celebrity Travel

CONGRATULATIONS TO Andrea Reich, winner of J.S.U.'s Suitcase Pub's free trip for two to New York City!! We hope Andrea and her guest enjoyed their stay, courtesy of the Jewish Students' Union, Sheppard Celebrity Travel, Airlit Limousine Service and The Constellation Hotel.

J.S.U. would especially like to thank Sheppard Celebrity Travel for their time and generosity.

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To encourage Canadian/Israeli understanding by having selected members of the Israeli Forum (a national leadership group) "adopt" American students.

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# Meet Me in the Lobby: *AIPAC Impacts U.S. Policy*



Scott Winnick

The Jewish community lobby is a major factor affecting American foreign policy towards Israel. Within this community, one of the most important forces is the American Israel Public Affairs Committee (AIPAC). AIPAC is a pro-Israel lobby whose goal is to strengthen the ties between Israel and the United States through making sure that Congress and the American people know that it is in the United States' interest that Israel remains strong.

AIPAC has been very important in maintaining the high level of U.S. military and economic government

aid loan assistance to Israel. It was expanded and computerized its list of political contacts. This organization works to make sure the Jewish community more politically active through such efforts as direct mail which educates its readers about what is happening in Washington and attracts new members.

AIPAC now has a staff of over eighty including a full staff of lobbyists, while in 1973 I.L. Kenen, its founder, was its only registered lobbyist. Tom Dine, AIPAC's present Director, has worked to establish contacts at the "grass-

roots" policy level starting with political activists in local city councils, state legislatures and quality law firms.

AIPAC meets weekly with representatives of other organizations such as the American Jewish Committee and the Anti-Defamation League of B'nai B'rith to plan political strategy for pushing legislation through Congress. AIPAC's strength is its very definite purpose and the existence and the experience of its staff on Capitol Hill.

In evaluating the argument that AIPAC is very powerful in terms of

its influence in U.S. foreign policy towards Israel, one need look no further than The New York Times, which calls AIPAC "The most powerful, best-run and effective foreign policy interest group in Washington."

The Washington Post says "It's a power to be reckoned with at the White House, State and Defence Departments, and on Capitol Hill". Even the statements of foes of AIPAC attest to its strength. Senator Charles McC. Mathias (R-Md.) said, "The Jewish lobby is by far the most effective (of all ethnic lobbies)".

David

## HI-RISE'S CORNER

Risenman

"Where are we going tonight", "What am I going to wear?", "I heard there is a party at the Spectrum, Diamond and the Copa...". It is Saturday night and these words are quite common amongst the University students of Toronto.

You see, with such a large area in which to keep ourselves busy on a weekend night, it's hard to understand why there are so few "night spots".

Most spots contain the same monotonous features such as large bumping crowds, Madonna and Prince look-alikes, as well as a fair amount of rude and intoxicated "kids" that should not be out past eight o'clock. Although this attitude might seem pessimistic, it in no way holds true for the entire city. It is just that this reporter feels this town lacks spots where friends can "sit around" and be "university students". That means

no cosmetic glitz coupled with trendy crowds.

After searching for a while, I finally stumbled across two very admirable places that fit those qualifications and boast a good time. If you are downtown, then the spot where you can hang out is the Brunswick House. While if you happen to find yourself a bit farther north, then you should stop by the Jolly Miller, which just happens to be one of Toronto's oldest bars.

The socializing here is always an adventure, as many people who share the same common personalities are sure to be stumbled upon. However, one of the best things about these two establishments is that the drinks are cheap, *real cheap*.

I'm sure if you do have the night, as well as the time, you won't be disappointed. See you Saturday night.

## SELLING YOUR CHOMETZ

It is prohibited to possess Chometz-Leaven during Passover . and from such Chometz one is not allowed to derive any benefit. Therefore, if one has in his possession any Chometz which he is unable to consume or properly dispose of, he is required to sell it to a non-Jew before Passover.

The above having Chometz in your possession during Passover, please fill out the following form and send to:

The B'nai B'rith Hillel Foundation-Jewish Students' Union  
604 Spadina Avenue, Toronto, Ontario M5S 2H4.

Please return by Friday April 18

### Delegation of Power of Attorney for Sale of Chometz

KNOW ALL MEN BY THESE PRESENTS: That I, the undersigned, do hereby make, constitute and appoint Rabbi M. Silverman , my true and lawful attorney to act in my place and stead, for me and in my name and in my behalf to sell all CHOMETZ owned and possessed by me (knowingly or unknowingly), as stated in the TORAH and defined and interpreted by all SAGES OF ISRAEL (e.g. CHOMETZ, OUBOT OF CHOMETZ, AND ALL KINDS OF CHOMETZ MIXTURES). Also, CHOMETZ that tends to harden and to adhere to a surface of inside of pans, pots or other cooking or eating utensils, of whatsoever nature, and all kinds of live animals that have been eating CHOMETZ or mixtures thereof, and to lease all places wherein the aforementioned CHOMETZ owned or possessed by me may be found, especially in the premises located at the address mentioned below and elsewhere.

Rabbi Silverman has the full authority and power as above given to sell said CHOMETZ and to lease said place or places wherein said CHOMETZ may be found upon such terms and upon such conditions as it in its absolute discretion, shall deem fit and proper.

Rabbi Silverman has the full power and authority to assign or appoint a substitute or substitutes to act in its place and stead with all the same powers and authority that I have invested in it and do hereby ratify and confirm all that my said attorney, or its substitute, shall lawfully do or cause to be done by virtue of these presents.

The above given power shall be in conformity with all Torah, Rabbinical regulations and laws, and also in accordance with the laws of the Province of Ontario. And to this I hereby affix my signature on this.....day of Nissan in the year

Dated ..... Signature .....

Name .....

Address .....

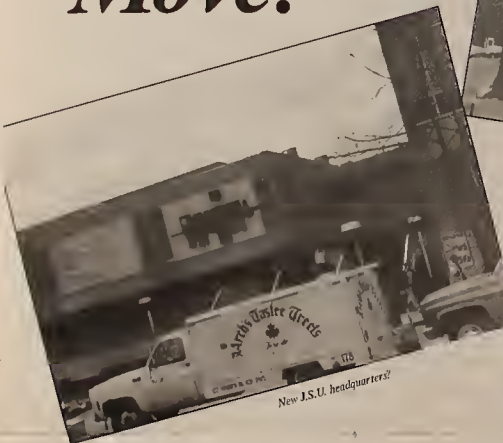
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Please call JSU to check if your form has been received: 923-9861

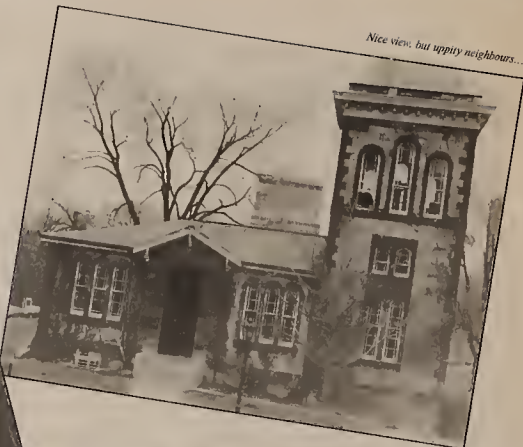
For more information regarding Passover and the selling of Chometz call Rabbi Moishe Silverman at JSU.

Jewish Enquirer Exclusive

# J.S.U. On the Move?



New J.S.U. headquarters?



Nice view, but uppity neighbours...

In a drastic move to regain falling interest, the J.S.U. has undertaken new initiatives. While the possibility of moving to new headquarters looms on, the J.S.U. has hired a new Editor-in-Chief for its newspaper.

The first thing that the Editor did was change the name from The Scribe to the J.S.U. Enquirer in order to attract attention.

The delayed publication date has also led to an expansion of the newspaper's horizons.

According to well placed sources, the new Editor wants to see the J.S.U. take over the north end University College and turn the refectory into a kosher deli. Rumour has it that Karen Anthony, Associate Director of the J.S.U. is looking forward to her new office in these new facilities.

Other well placed sources predict the new Editor won't be around very long, according to Scott Winnick, a good friend of the Editor.

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Z.Z. Top invades U of T

# Jews and Suicide

Avi Hyman

The duty of preserving life, including one's own, is one of the most important injunctions of Judaism. The prohibition of suicide is a natural corollary to this, and is based, in the view of later Rabbis and various commentators on the Bible and the Talmud (the encyclopedic volume containing commentaries, interpretations and rulings based on the Bible), on the Biblical command in *Genesis 9:5*: "For your life-blood I will surely require a reckoning..." This quotation is taken from one of the three laws of Noah, and is considered to be binding on all mankind. The later commentators also saw in the use of the word "for" in the quotation a conditional statement which permitted sacrificing one's life in martyrdom only under three conditions, where the individual must confront a demand for committing murder, adultery and idol-worship. Concerning these three conditions, many authorities believe that the person

must allow himself himself to be killed rather than violate them, but must not actively destroy himself.

There are four suicides recorded in the Bible, including those of Samson and Saul, and many instances can be found in Jewish history of individual and collective suicide. Two of the most famous are the one at Masada, a fortress in the Sinai desert, where, in 72 C.E., the garrison committed suicide rather than surrender to the besieging Romans, and the mass suicide at York, England, in 1190, in order to escape forcible conversion.

That suicides have no share in the world to come after death is recorded as a religious tenet by Josephus the historian, but this belief does not appear in the Talmud. This belief has, nevertheless, persisted to our own day, since traditionally the body of one who has committed suicide was buried in the corner of the cemetery, away from the rest of the

interred. However, a recent Rabbinic ruling considers that the suicide should be treated as done by one of unsound mind, and as such he is allowed to be buried with others. Only where there is clear evidence of deliberate intent, a "rational" suicide, is the body consigned to a dishonourable end.

Aside from special circumstances such as the Nazi persecutions and forcible baptism in the Middle Ages, the incidence of suicide among Jews has been small. Rabbi Goren, while Chief Rabbi of the Israel Defence Forces, ruled that a soldier taken prisoner is permitted to commit suicide if he fears that he may not be able to withstand torture and thus reveal military secrets. But such is the feeling against suicide that he has been criticized even for this relaxation of the prohibition.

In recent times there has accumulated evidence that the suicide rate among Jews is rising, and now approximates the rate of the general population in the Western World.

Summer 1986

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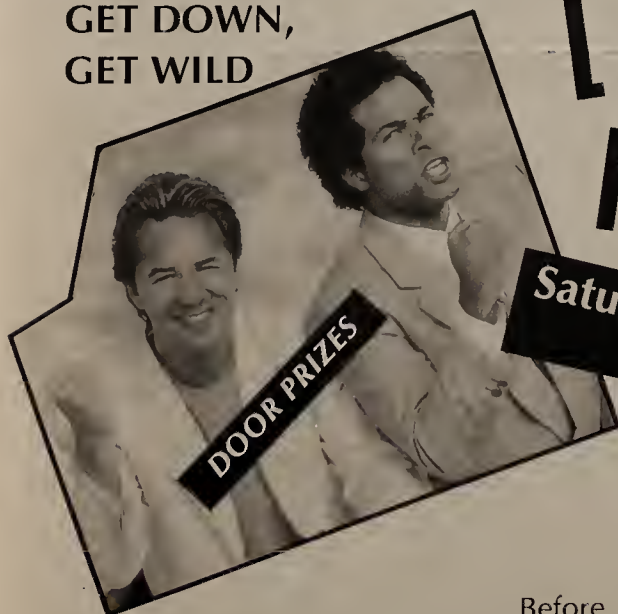
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# Life After Laidlaw

Leslie Aaron

It was the best of times. It was the worst of times. Whichever prevailed, there is one institution that cannot be overlooked. That's right: the time has come to acknowledge the most popular hangout at University College, Laidlaw Library.

The library is as old as the university itself, aside from the newly installed woodwork that greets you on the way in. Its heritage and culture stand for something bigger than mankind itself. Where else can you congregate to check out the scene? The place is a haven for picking up girls and guys—that's no secret. Students from all faculties assemble to form that natural conspiracy, otherwise known as Y.E.N.T.A.

Of course, there are those who simply come to relax in order to refresh their depreciating minds. There are those who are too young to remember the first annual Laidlaw Celebration. Many were invited others crashed (the Uof T. Police). Who can forget the infamous "wet seats" or the football games at the back of the library?

Laidlaw represents an escape from reality, a shelter from the storm, a place to go and a place to tend, where any man, woman and many children can get away from it all. Most don't know the many great celebrities that have passed through the gates, such stars as Paul Schaffer (now with David Letterman) or Bob Ree (also with David).

It's time to say farewell to my best friend and better half: Laidlaw Library (sorry Mike). By the way, does Scott Winnick rent out those four seats?

*(Editor's Note: Mr. Aaron would like to think he was instrumental in establishing this library as a hangout—end all you guys thought it was the boy's washroom.)*



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